A U M

He who is free from the great snare, so hard to be rid of, of longing after nsuous things, he indeed builds for Freedom, and not another, even though knowing e six philosophies. —Crest Jewel of Wisdom.

THEOSOPHY

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SIGNS OF THE CYCLE

FOR occult as well as popular reasons January is a cyclic occasion to review the past, to envision the future, to reconsider the present basis of thought and action, to make such corrections of one's bearings as may be necessary, and thence to renew one's vow or formulate a fresh and higher resolution.

Duty, however expressed or interpreted, forever bears one unchanging significance: the consecration of one's self, the sacrifice of one's energies, to a chosen goal or object. Our associations and therefore our actions change from moment to moment, from life to life, but always tending in one of two contrary directions—toward our chosen goal, or away from it. Since these two directions are polar opposites it is self-evident that there can never be compromise or reconciliation between them, no matter by whom undertaken.

In an ethical sense these two contrary paths and opposite goals are represented by such terms as fraternity and unbrotherliness. Morally, they are pictured in each individual as selfishness and unselfishness. In the experience of each man they are mirrored in his fixed ideas and ideals as good and evil. These fundamental "pairs of opposites" are not only present and active in every human being, but they both spring from the same principle of his being—the dual nature of the human Mind.

This is the impassable gulf between the Masters of Wisdom and their genuine Chelas or Disciples on the one hand, and the best and wisest of human beings on the other. So long as the Mind of any man is subject to the alternating influence of antithetical elements he cannot see straight, he cannot think straight, he cannot act

straight. Under the higher influence he sacrifices his energies to the consecrated object; under the influence of the lower he tears down what he has built, destroys what he has with pain created, converts a seeming good into power for evil.

The contemplation of the nature of the Masters as ideals and as facts will enable any Theosophist to see existing conditions in the world and in the Theosophical Movement in an altogether different light; to appraise conduct in altogether different terms; to weigh results on altogether different scales; finally, to make a New Year's Resolution which will bring him, his fellow-students and his fellow-men, both definitely nearer the longed-for goal, and endue him himself with a fresh and enduring energy of understanding and action. This species of meditation is within the range of the humblest neophyte, whatever his lacks in other directions; it is the great need of every one otherwise well-qualified for true Discipleship of the Masters of Wisdom. With this meditation no man can go wrong except by deliberate choice. Without it, no man can go straight, but will infallibly lose his mental and moral bearings unconsciously to himself. This being the fact, it is better to fail early and often than to climb high, and then falling, drag many others down the steep descent.

Such a meditation will show any Theosophist that a Master of Wisdom is of one mind only: there are no contrary ideals or ideas in him; he is not influenced by the "pairs of opposites." However he may tolerate or compromise with the weaknesses of others, there is no compromise in *him*. He is, indeed, "one-pointed." This is to live in Spirit, while working in matter. This is why Theosophy, the Wisdom-Religion of the Masters, "has no two doctrines on any subject." How could there be a Master who is subject to alternating influences? How could there be a Wisdom-Religion which has two or more doctrines on any subject?

In this clear light any Theosophist can appraise his own motives, his own ideas and ideals, his own understanding, his own constancy to the chosen goal and object. Equally he can see the truth as to all others besides himself. We are apt to find that all along we have been, more or less unconsciously, trying to "carry water on both shoulders," that we have been acting with mental and moral reservations—that, in short, we have never resolved our innermost doubts. If we cannot resolve our own doubts how can we hope to resolve in any other sense? We will be of divided mind, of "doubtful mind" in every crisis. There is no divided mind, no doubtful mind, in the man who has truly entered upon the Path to

the Masters. Their Objects are his, their motives his, their teachings his.

The story of the Theosophical Movement in our times is a recapitulation and a repetition in fifty years of the story of mankind for five thousand years. But it is more than history, it is prophecy as well. It re-enacts in advance and in epitome the path to be taken by mankind at large: whatever the path taken by the Theosophists as a body, that path will be followed by the body of mankind, for "the world follows whatever *example* they set." Is not this why H. P. B. in her last Message adjured all Theosophists:—

> "Be Theosophists, work for Theosophy! Theosophy first and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great also is the responsibility."

No doubt these words have been rendered the lip-service of countless repetitions, but are they any the less valid and grave for all that? Surely what has happened in the Theosophical Movement and in the world since they were written only serves to attest their truth to-day. When they were written they were prophetic, and few could see what she saw. Now they are history that any Theosophist can read. This would be to review the past to some purpose.

What is done is done. The past cannot be recalled in any but a memorial sense and to be governed by the past alone is to enter the path of atavism; is to be swept away by the current of *efflux*. But the past can be, and is, continually being reborn and repeated by successive generations if its lessons are not learned. Does anyone knowingly wish to repeat the history of the world and of the Theosophical Movement since the death of H. P. B. three short weeks after the quoted words were penned?

Then let Theosophists scan the portents for the future, now in embryo before our eyes, if they would gain further insight as to the nature of the trust reposed in them by her who was both their

servant and the servant of the Masters of Wisdom. If the now numerous Theosophical leaders and societies pursue the same line of effort as has brought the Movement to the present deplorable pass, what will be the future of the Movement and of the world from now until 1975? If the great body of the Theosophists continue as they have been led, believe what they have been taught, will they be traveling toward the Masters of Wisdom or away from Them? Will they grow more and more of one mind, one heart, one body, all having one single doctrine, or will their ranks become more and more broken, more and more thrown into disarray—their very devotion to the cause of Theosophy continue to lead them into still greater disunion? That devotion it is, misguided and misled because mistaught, which has produced the past and the present in the Theosophical world and in the world of mankind.

With these two visions before him, any and every sincere Theosophist can separate the wheat from the tares in his own mind, in his own Theosophical relation and conduct. Who has been true and who has been mistaken or false in the past? Where *now* is the true Teaching, the true alliance, the true Work of the Theosophical Movement being carried on without variableness or the shadow of turning? Where these are, there is the Nucleus of universal brotherhood, which every sincere Theosophist wherever and however situated may study with profit, may emulate with safety. There is no copyright on history, no letters-patent on the great Example set by the Founders, no title-deed to an assured future in the promises or the claims of any man or any association of men. No Master, however high, has any right to eminent domain over any soul soever but his own. Shall any Theosophist, then, be so foolish or so guileful as to part with his Divine birth-right, or pose as Savior to other men?

What is the duty of every sincere Theosophist?

STUDIES IN KARMA

I

Fate and Free-Will

> . . . I have a corsican feud with that lying word—"*Independence.*" I would raze it from the memory of men. There is no such thing. The True repudiates it. Exact Science protests her ignorance of this fabled monster. Even on the physical plane, each man, himself a glowing sphere in action, throws off and inhales by every pore, particles of matter, of mind stuff, of cell stuff, of all that goes to the making of the mere flesh and blood man. Case him up in plaster of paris with but the necessary orifices for organic functions, and see how long he will live. Put him into solitary confinement and mark what becomes of his "independent" brain. We interchange bodies with one another and recruit them even from the dead. Reject me; put the Atlantic between us, and I will send a shaft to your heart in the shape of my thought. I have seen proud men chafe at a comrade's suggestions, and accept unconsciously the alms of a thousand stranger minds. We have a tremendous lien upon one another. All Humanity impinges upon every man, at every instant, on every plane. Where among the worlds do you find Independence? Is your constitution larger than that of Orion? Shall continuity be displaced, that you may stretch yourself? Accept the reign of Law; and instead of Independence write "*Interdependence,*" on the lintel of the heart. I do not say this procedure is always painless. Truth is a goddess who demands a human sacrifice.*

CHEMISTRY and physiology, the "great magicians of the future," as H. P. Blavatsky called them in 1888, are daily uncovering astonishing proofs of the dependence of man upon the classes of living beings about him which he ignorantly views under the seeming of blind matter. Without a steady diet of the metal magnesium—at least an infinitesimal quantity thereof—its brother metal calcium leaves the body, and the man no longer possesses a skeleton. Without still another metal, manganese, the physio-cosmic instinct of mother-love will not manifest in an animal. To our mind, were the same experiment performed upon a human mother, the *instinct* would equally vanish, leaving behind it only such purely impersonal love as that person had developed in herself.

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* *The Path* for June, 1887—reprinted in Theosophy, November, 1921.

Ultimately every one of the chemical elements in Nature will be found to exist in the body of man, though in some cases in almost undiscoverable quantity; furthermore, each is essential to a normal life mentally, physically, emotionally; perhaps, to life itself in every case.

The Devachanee, stripped of physical body, of physical and passional mind, runs a course of consciousness strictly determined by the store of spiritual thought and its possibilities of unfoldment garnered in life. Those possibilities exhausted, mental entropy has risen to its limit; thought-currents have equalized their levels; the soul becomes a placid pool of inaction; and forthwith supervenes total unconsciousness — metaphysical death — through the stages leading to rebirth. Thought in the new being is wakened bit by bit entirely by external impact of sound, light, touch; by telepathic infiltration as the budding mind reaches that stage.

The career of the man isolated from his fellows is as strictly determined. The stores of memory, good or evil, operated upon by his total capacity of imagination, correlation, relation and interrelation; thoughts stirred up by impact of wind and wave, some slight intuition of the thought-forces crossing the world unseen— these are his sustenance. Men leading hermit lives inevitably degenerate to the stage where all that store is worn out, to where no further mentation is possible save in relation to the daily physical effort and environment. They become simple animals reacting automatically to bodily needs, if life be to that extent prolonged. So even with the animal cut off from the herd; it will become dull, unhealthy, vicious and erratic, and at last perish.

But is not this, queries the startled reader, the baldest, rawest, most materialistic determinism? *Only when viewed in light of the Great Heresy, separateness; only when the true nature and scope of Self in unperceived.*

Turning inward, let us consider the Self upon Its throne. Clear that with senses inactive, Self exists; but save through memory, has no cognition whatever of externality. Is it not evident then that had we never had senses, there would never have been an external world for us? Then also, can we not by simple will lay at rest all memory, remaining inert, considering naught? Then is it not patent that had there never been senses, *on some plane,* there had never been material for thought; there had never been memory; there had never been aught save inactive inert Self-Existence? Existence thus depends upon naught save Self; but all *action,* from the crudest physical deed to the highest metaphysical thought and altruism,

depends upon contact seemingly external to Self; contact recent or remote, even though it be of a million years gone.

But all these external contacts are *themselves* with living things; it is the *response* in them that makes them evident to our perception on any plane. Is it not apparent then that behind the enigmatic seeming of every contact, living or inert, organic or inorganic, there also rests Self? Contact between two beings—two men, a man and an animal, a man and an atom—strikes an instant fire of perception; the light flares through nerves, senses, correlative power, mind; and at last the Power that sits in the dark sees the flash; without that seeing, the whole incident is meaningless, non-existent.

Let a man drop a stone on his foot. What transpires to consciousness? To that in the stone, a simple impact, a vibration, a perceptive impression so slight that on any human scale of intensity a decimal figure preceded by an infinitude of zeros would hardly tell the story of its slightness. To the man, a flash of pain; the conscious and unconscious response of a million buried memories of similar mischance, not only in this but in other lives; a self-recrimination of carelessness; a flash of anger, a flash of perception of the uselessness of anger; a curse at the employer who set him the task, a vision of wife and child starving had he no employer. But the experience is a complete experience of the Universe; *essential to it the unimaginably slight feeling aroused in the life buried in the stone.* Without that faint completion, the infinitudes of conscious experience aroused could never have been. As to the Self that sat equally unmoved in both man and stone—*That* saw a complete karmic picture by addition of the great and the small; as a man standing before a mirror may see his back and face by use of another mirror behind. Now the impact of the stone on the foot moved the whole earth underneath, stretched in tiny degree the gravitational lines binding planets, and so in actual physical fact deviated the sun in his course and so all the stars. Every thrill of pain, of resentment, of thought, roused in the man, affected his whole being and the ordering of atoms in his body; affected his whole future conduct toward fellow-beings in some degree, and thus had to do with causes running the length of Eternity and the breadth of Space. Without the humble stone this had never been.

Thus any will we exert is the will of the whole manifest Universe; any matter we move is the matter of the whole Universe—and no scientist will deny it; any conscious thought is the thought within the All; any conscious impression is an impression in *Mahat*

Itself; any response is a response of the consciousness variously manifest in every atom of Space. *There are no externalities.*

But any *being,* high or low, *sees only the one side of the complete action.* This is the reason of the superstition that such a thing as "environment" exists. Why do we see but one side, when all the time there would be no action whatever without perception of it from *both* sides by the one only Perceiver?

Because of the great illusion of separateness, a self-generated necessity; without it there would be only cold inert non-existence; Self would exist unchanging in absolute Space, eternal Night, perceiving naught, knowing naught, feeling naught. *The half-perception of events is the half-way stage—the human stage—between unconscious inert perception of nothing; and vividly conscious, electrically active simultaneous perception of all action.*

Therefore for us to react to "environment" as though that environment were in any circumstance other than a necessary part of ourselves, to an enemy as though he were other than the as yet misunderstood and unassimilated other side of our own soul, is to lock ourselves in half-perceptions, to wither the opening flower of Spiritual Vision, to damn ourselves to indefinite periods of ignorance, of tortured resentments, of unanswerable questionings, ever-haunting fears. About us we hug a close-knit garment of dread, woven of a thousand reluctances and desires. Not knowing the unalterable nature of Self-Existence, we fear to lose part of It; thus we coop up our powers in a cage of self-interest until they poison themselves, rot and die; all the while their life depended upon the freest possible ranging of the Universe.

Yet all down the ages men everywhere, though in scarceness, have seen as by a lightning flash driving asunder noxious vapors, the Oneness of Self; inspired by the joyous thrill of that agony of self-destruction which means instant realization of Self, have torn from themselves their fears, their hatreds, their resentments, their fancied superiorities, their remorses and regrets; have destroyed in themselves every shadow of thought that might direct attention to self and away from Self. Thus They have broken utterly the molds, merged the substance with all substance, felt with All-Soul, thought as *Mahat.* Freedom is nearer than near, for it is Self. It is farther than far, for between it and Self stands self. By some manner of means self must be brought to desire self-extinction ere its close-held particles can be released to their proper flow through the channels of Universal Manifestation. Let us then joyously welcome every agony that brings nearer the death within us of all

that men hold dear; that is not actually power, it is not capacity, it is not intelligence; *it is the desire for separateness*—so crafty, that if driven from the emplacements of self-esteem, it will take instant refuge in self-abasement; for that too, serves to maintain the sense of separateness.

But, once destroyed, the man then finds that by sacrificing that which he thought to be the universe, he has instead gained that half of it which he never knew, while wresting nothing away from anything. Ceasing to desire addition unto himself, losing interest, pleasant or unpleasant, in what had hitherto been added unto him, he finds all to be himself from the beginning.

Then he finds that the stubborn illusion of "free-will," which maintains itself in every man despite every canon of ordinary common-sense, is no illusion at all; it is the innate perception of the fact that Will is impersonal, that in ourselves it becomes unconditioned just insofar as the molds of self-interest which limited it are broken. If a man have no will save for the good of all beings, the question of "choice or free-will" ceases to exist for him. But so long as he tries to jail some *part* of that which in truth is indivisible, to confine it in the limits of the lesser self, life remains an unbroken series of frustrations, a ceaseless beating at the bars with bloody hands.

No man can make choices between things which are not present to his consciousness; the things present to his consciousness have to be brought thereto by other beings, and so upon all of Life does every phase of his existence depend. Yet though bound hand and foot there is still the *internal* choice as to what he *would* do were he free; so long as he remain conscious there is always some choice present to his mind. This is the tiny loophole in the dark wall of every man's nature, letting in the ray of divine, unconditioned will and wisdom. By enlarging it his space is filled with light; by tearing down the walls utterly the limited place vanishes, merged in pure luminescence. The power to enlarge and to tear down is inherent in the tiniest ray, to be used by the being upon whom it falls, as he wills. It falls upon all men.

PURITY

WE live in an age when all standards hitherto known are crumbling fast; as indeed they must crumble ere the hoped-for events of 1975 can take place.

Inasmuch as Theosophy has been one of the principal contributors to that demolition, it is incumbent upon Theosophists to see that what there was of good shall not shatter with the bad any more than can be helped. This problem is especially formidable with young Theosophists. They find themselves surrounded in public, in school, university, and all-around environment, with powerful and subtle incentives to loose conduct. They fear no hell-fire; and to be upright they in fact have to set themselves against, not merely internal desire, but against a large part of that public opinion with which they are in contact. There is that in them which responds to Theosophy's call; but to understand just what it means *practically* is not easy for them. Older Theosophists were for the most part reared in rather stern moral codes which gave them a helping armor; and in discarding the false in those codes at the behest of Theosophy, they had no difficulty in retaining the true, augmented and reinforced. Thus they have but slight conception of the problems confronting the younger generation, and especially the younger Theosophists not of Theosophical parentage, who have to build for themselves with little guidance except their usually insufficient knowledge of the philosophy.

The young idea very quickly sees that while Theosophy teaches mastery of desire, many desires are not bad; in fact are necessary to the race. Promptly, the philosophies they learn in school and college say to them:

"Eating and drinking are of nature; therefore eat and drink according to thy desire; thou wast not born of thine own will; nothing owest mankind! The creative power is lawful, then use it to thy will!" It is a philosophy to which the world has succumbed enthusiastically, even gleefully; and it may be a matter of but a few years before Theosophic morals will find themselves acceded to elsewhere only by Catholics and a few coldly ascetic scientists.

Theosophy concedes the lawfulness of many desires; and to draw a proper line between legality and excess requires more knowledge of subtleties than the average youngster is able to assimilate, or his teachers to give him.

Well; sometimes it helps us to analyze the meaning of words. "Impurity" means literally a mixture. Salt and sugar are each essential to human life. What are they when mixed? A razor is desirable as a means of alleviating the average masculine appearance; what of its use to open cans with? Water is necessary to drink, and ground is to be walked upon. When mixed, is the water fit to drink, the ground meet for a foot?

Is an animal wholly engrossed in food a repellent sight? Not at all. Is a man in the same state of mind pleasing? He is abhorrent. To a healthy mind, an animal trained to ape human habits is equally repellent.

What do we think of an animal whose consciousness is centered in plenty of food and a comfortable bed? Nothing in particular; it is quite natural. But what do we think of a man who studies human nature, operating upon its spiritual instincts to secure for himself fine viands and a comfortable mansion wherein to lie?

Well—most men of the world consider him a spiritual teacher, an advertising genius, a great salesman, a financier or whatnot; Theosophists know him to be a crawling scoundrel. Why? It is an abhorrent mixture of natures and powers.

Is it wrong to take food, and enjoy the taking thereof? On the contrary, there is something wrong if we do not.

Is it wrong to dwell on the idea of food, to over-eat, to eat unwholesomely for the taste? Certainly.

Is it wrong to attend plays, if we are wise enough to select such themes as we have learned by experience tend to elevate us, to stimulate us in nobler directions, to rest or calm us? No.

Is it wrong to attend plays which stir up unhealthy excitement; to seek sensation when duties await us, to amuse ourselves killing time instead of looking for useful ways of filling it? Absolutely.

Is there anything wrong with love and marriage, with having children, with the manifold enjoyments, mutual supports, and enhanced usefulness which go with a proper mating? There is everything right with it.

Is there anything wrong with a union entered into, in or out of wedlock, for animal satisfaction, without intention of offspring; with mental reservations, with fear and suspicion, with the idea of divorce as a safety-valve in the offing, with the idea of personal benefits and satisfactions to oneself primarily? Everything is wrong with it.

The one is the Grihasta Life, one of the highest paths to spiritual

fulfillment known on earth. The other is—something else; with or without bell, book, and candle, sanction of church and state.

Is marriage often a disguise for the worst feelings and motives? It is. Is that any reason to try strange devices? It is a reason for *right* marriage on our own part.

Capacities out of place; powers diverted from the uses for which constructed; this is the essence, the summit and base of impurity. Admittedly, Theosophy preaches the sternest morality. Some question the efficacy of a morality based on natural law and ethical reason; the fear of a celestial whip seems to them more carrying. But when Karma is properly understood, its lash is seen to be not only longer but heavier. All the penalties of any kind that men suffer result from the misuse and mixture of powers and natures. Kali Yuga is spread before us in a boiling inferno. We have but to look, listen, and learn.

"APPLY THE PHILOSOPHY"

We must remember all the time, that there are intelligent evil forces at work continually to defeat the emancipation of humanity from selfishness—beings, in fact, whose very existence depends upon selfish desire and its many ways of expression. The plane of existence of these beings is the earth and its psychic atmosphere. Our work is to people our current in space with such thoughts as tend to dissipate its influence, and to assist such thoughts in others by awakening them to the realities which have been placed within reach of our understanding.

No great effort is necessary to apply philosophy when the stress is slight; but when the stress is great, greater effort is needed. The main thing is to *apply the philosophy,* and in fact *rely* on it. All sorts of unforeseen obstacles will arise to test that reliance, in order that we may be confirmed, and ourselves rendered "constitutionally incapable of diverging from the true path." —ROBERT CROSBIE.

PASSIVITY AND ITS DANGERS

THOUGH it is one of the objects of Theosophy to awaken in Man a consciousness of the reality of the metaphysical and spiritual planes, still such awakening is not intended to loosen or undermine Man's footing on this, the physical plane. The truth of this statement must strike every Theosophist as self-evident. The aim is to apply our philosophy, and the place of application can be nowhere else than here, where we are. The real purpose of our introduction to other planes is to strengthen and make surer our footing in this objective sphere by a knowledge of its relationship to the subjective Kosmos. All this sounds simple enough and appeals to the common sense; yet actually it is a hard lesson for students to master. This difficulty is evidenced by the failure of so many promising and aspiring Theosophists to recognize the difference between true concentration and the spurious varieties. Those who think it lies in mere method and exercise miss the mark at the very outset and are imperceptibly carried far from their wished-for goal. There is no middle path, no compromise, for the serious student of Theosophy. The would-be master of concentration must learn that there can be no concentration without consecration. His consecration is to Humanity and his Higher Self and from this basis he works in the world, with the world and for the world.

One of the dangers, pointed out by all true teachers of the Science of Life, is passivity. If we examine the various systems of concentration which are taught for a price by the professors of occultism, east and west—we shall find they all have in common the assumption of a passive attitude by the student. The outcome of such an attitude is twofold: to make the student the victim of forces and powers he knows nothing about, and to tear him away from the only sphere he does know something about—this physical, objective world. These deluded ones are truly neither here nor there, and sooner or later their end is tragic. Says Mr. Judge in *Notes on the Bhagavad-Gita,* page 128: "It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep. All those things are merely forms which in the end will do no lasting good. But many students have run after these follies, ignoring the true way. The truth is, the right method is not easy; it requires thought and mental effort, with persistency

and faith. Staring at spots and such miscalled occult practices are very easy in comparison with the former." Bearing on this point, one of the Masters wrote: "the British T. S. does not progress one step practically. They are of the Universal Brotherhood *but in name,* and gravitate at best towards *Quietism*—that utter paralysis of the Soul. They are intensely selfish in their aspirations and will get but the reward of their selfishness."

The term "Quietists" is defined in the *Theosophical Glossary* as follows: "A religious sect founded by a Spanish monk named Molinos. Their chief doctrine was that contemplation (an internal state of complete rest and passivity) was the only religious practice possible, and constituted the whole of religious observances. They were the Western *Hatha Yogis* and passed their time in trying to separate their minds from the objects of sense. The practice became a fashion in France and also in Russia during the early portion of this century."

Quietism is, therefore, Western *Hatha Yoga* and it is the practice of the latter that has brought a large part of the Orient to a spiritual impasse; made possible their subjection by nations which, though much inferior in psychic powers, are superior and firmly rooted in at least one plane, the despised physical one. Psychism does not necessarily denote spirituality. Psychism is defined in the *Glossary* as follows: " . . . A term now used to denote very loosely every kind of mental phenomena, *e. g.,* mediumship, and the higher sensitiveness, hypnotic receptivity, and inspired prophecy, simple clairvoyance in the astral light, and real divine seership; in short, the word covers every phase and manifestation of the powers and potencies of the *human* and the *divine* Souls."

From this definition it is apparent that only the highest phase of psychism—real divine seership—may be called spiritual. What distinguishes this phase from all the others is also stated in the definition—the one is a manifestation of the powers and potencies of the *divine* Soul; the others, of the *human* soul. Spiritualistic mediumship and hypnotic receptivity are two very crude forms of *Hatha Yoga* especially prevalent in the West. In the East the range of psychic power is far wider, but, with the exception of rare cases, it all pertains to the human soul only—the lower aspect of *manas.* What makes it lower is that the aspiration of the devotee is selfish. He is centered in self, instead of in SELF. The "Soul withdraws like the shy turtle in the carapace of SELFHOOD"—"Quietism."

Passivity includes all forms of running away from life, whether retreating to a monastery or forest, or simply evading Karmic duties and responsibilities. Is not this the very burden of the *Bhagavad-Gita?* Meditation, teaches Krishna, can never be attained by an escape from action. It is only towards the fruit that one should remain passive and indifferent. It is this passivity of non-action with its accompanying aspiration for personal liberation which has been and still is the weakness of India. It is this, which dividing her into hard and fast castes, and outcastes, the untouchables, has made foreign domination easy. India's present struggle for political independence is the mark of her awakening to objective reality and may be the preparatory step to her truly spiritual reawakening. If her present struggle will teach India that self-centeredness and exclusiveness are in reality weakness and *maya,* then her victory will redound to the benefit of the whole earth. Spiritual selfishness will bring about the gradual decadence and ultimate downfall of a nation as surely as will material selfishness.

The distinction between "the lower IDDHI"—those abnormal powers in man which embrace "the lower, coarse, psychic and mental energies"—and the Higher *Siddhis* is emphasized throughout the whole of *Isis Unveiled* and pointedly summarized in the final chapter as follows:

> There are two kinds of seership—that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, called by the Hindu Yogin *fav-atma,* is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it . . . But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Be-

> tween his subjective and objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, soul is raised above all inferior good. When we reach "that which is supreme, which is *simple, pure, and unchangeable, without form, color, or human qualities:* the God—*our Nous.*"

During the early days of this Theosophical Movement the "Prayag Psychic T. S." of Allahabad, India, was formed. Its membership consisted largely of high caste Brahmins; and some "high class" Englishmen, such as Mr. Sinnett and Mr. Hume, the gentlemen who were favored with letters from Masters, were prominent in its affairs. Its avowed object was "psychical research." Complaints were made by the Brahmin members of this society, that, whereas low caste men and "mllechhas" (foreigners) received messages from Masters, *they* had not been so favored. In time a "message" came, dealing with these very complaints and telling *why* the Brahmins and others like them had received no "messages." We quote from this "message" (see *The Theosophical Movement,* pages 625, 626):

> It is useless for a member to argue "I am one of pure life, I am a teetotaller and an abstainer from meat and vice, all my aspirations are for good, etc.," and he at the same time building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Buddhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as they are, on the path of *error* never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us.

This incident is important as proving that Masters have no favorites by reason of birth, race, geographical location or psychic development. They belong to Humanity and are attracted only to those who likewise work for Humanity. The fact that the original Theosophical Society was founded in America is an indication that the libertarian spirit of the West formed a more congenial soil for the true objects of the Movement than the psychic and exclusive atmosphere of the Orient. In her Fourth Message to the American Theosophists, H. P. B. wrote: "As it is one of the tasks of the T. S. to draw together the East and the West, so that each may

supply the qualities lacking in the other and develop more fraternal feelings among nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought." The lesson with which the West can in turn supply the East is that spiritual progress can never be made by closing one's eyes to mundane affairs.

If our principles are to remain more than mere pretentions, then, they must be tested and demonstrated unceasingly. "As above, so below" has an ethical as well as an intellectual and metaphysical significance. It is a call to the aspirant to establish the same harmony on earth as already exists in heaven. To permanently escape from this task is impossible. Nature abhors imperfection anywhere and keeps driving back to the periphery all life, which would return to its Source without the realization of Universal Brotherhood.

Clarifying the Mind

From the intellectual point of view, the truth explains; from a higher point of view, each one contains within itself, and actually *is* the Truth. The intellectual is microscopic; the other, vision itself. "The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane." It cannot be done by the intellect although the intellect may put the house in order. Patanjali tells what the "hindrances" are; Manas has to get rid of these so that "the way of the Lord" who comes with Truth and Knowledge may be made clear. *He* is waiting, watching, working: "Behold I stand at the door and knock." Nothing withholds knowledge from us but the mode of operation of our lower mind. We have no complaints if we do not make it conform; but Theosophy applied, leads us to Truth, which is ourself. Service is a great clarifier.

—ROBERT CROSBIE.

THE GIANT WEED

ONE of the deepest-rooted ramifications of old-fashioned thought is the Personal God Idea. Like a noxious weed in a garden it spreads from its own roots, and before it can be eradicated, each root must be destroyed. Some of these roots extend far beneath the surface and send up shoots at unexpected places and seasons. In common with other parasitical growths, this weed can be easily mistaken for an honest plant.

The ideas most easily recognized are quickly dealt with, but to rid the garden of the mind of noxious growths it is necessary that all weed-ideas be known as such. There are many who, in freeing their minds of one particular God, have multiplied the number of lesser Gods until the power of these equals or exceeds that of any one God. If we, even Theosophists, no longer invoke the blessing, the pity or the help of Jehovah, Allah or Gitche Manitou, we retain a host of familiar deities and use them as gods until, recognizing them for what they are, we root them out, one by one, like weeds. While weeding them out, one by one, we learn more about weeds and lesser gods, but what will such knowledge avail us? We might learn something from the farmer who kills out weeds by plowing them under and smothering them with a healthy cover-crop.

Apparently there is a very good reason for the student's unconscious retention of the Personal God Idea—for a time. The "God" of the First Fundamental Proposition of the *Secret Doctrine* is often readily accepted by him as a "proposition," but it is not always so readily recognized as fact and reality. Once one has rejected the personal God of whims, miracles, favors and jealousies, the Absolute and Abstract remains an absolute abstraction until he recognizes the Spirit in himself and himself in the spirit. "All that a man can know of the Supreme is what he knows in himself, through himself, by himself. In the East, the realization of this is called the Awakening of the Self—the Self of all creatures." Having isolated himself from the contacts of former beliefs, the student still remains within the influence of his race's thought, that influence decreasing as his Theosophical education progresses, under the law of action and reaction.

To classify a few of the "weed-ideas": One man desires to conquer his unthrifty habits, and hopes to accomplish this by marrying a stingy woman; another annoys his neighbour by slamming doors;

and to prevent this, he buys a door-check. A woman who is continually losing her glasses buys a gold spectacle-case that she can ill afford, hoping it will remind her to take care of her glasses. A mother offers her boy a cash reward for good behavior if he will keep out of trouble during vacation; another mother hopes to accomplish the same result by promising a whipping in case of failure. A victim of "nerve-exhaustion" consumes box after box of "iron pills," cursing all doctors as crooks and grafters—making gods of pills and devils of doctors but failing to correctly identify himself. The little schol girl brings flowers to a teacher she doesn't really like, afraid that teacher doesn't like her. A student of Theosophy fails to keep up his work and study when he moves to a town where there is no lodge: he feels the need of "reminders" gotten by contact with fellow-students.

All of these weeds of the Personal God Idea may be eradicated in time. Another class of "weed-ideas" harder to recognize makes gods of Theosophical doctrines. There is the man who hopes to make a success in business—"if Karma will let him." Another is grateful for the things he has learned from experience, "thanks to the good Law." A well-meaning beginner hopes to take up his cross and do good work for the Cause, "if the Masters are willing." Another would like to study and practice Theosophy "if Time would permit," or "if the Duties of my Job don't interfere." And there are others, and each as much a God as Jehovah in the minds of his worshippers. But each can be destroyed by the same process that is killing Jehovah—a firm reliance on the Law, which is Life, which is the Self. Man—know thy SELF.

DUTY, THE ROYAL TALISMAN

"We meet our karma in our daily duties," is a good saying to bear in mind, and in the performance of those duties come our tests. We should therefore do what we have to do, simply as duties, regardless of whether that performance brings us praise or blame. All the energy, then, would be expended in the performance of duties, and there would be nothing left for the personal idea to subsist upon.

—ROBERT CROSBIE.

SCIENCE AND THE SECRET DOCTRINE
XXXII

> We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. *(Secret Doctrine,* 1888, I, 555).

FURTHERMORE H.P.B. spoke of herself as "one thrice saved from death" by that means.

Modern learning has larded with sneers the traditions of "spells and charms" by sound which are so universal in folk-lore; but without concerning itself very much about any reality that might have been in them. Yet the present time introduces us to a lusty beginning of *Mantra-Yoga* in a Westernized form.

Mantrams, or sound charms, are divided into two classes. The method almost exclusively known to the Western world, and extensively practiced in Medieval times, had no dependence upon the intrinsic virtue of the sound itself. It worked by the arousal of associated ideas in the mind—conscious or "subconscious"—of the operator; which associations produced certain forms of concentration. The "magical" aspect, when effective, at one extreme amounted to pure mediumism, the operator being thrown into the passive condition by his *faith* in the charm and the power of the associations called up, thus rendering himself the open channel for influences—generally maleficent. At the other extreme, the same factors produced an intensification of will in some direction amounting to *Kriyashakti*[1]—the production of visible external effects by an intense concentration. Little of it had health in it—either way.

The Oriental *Mantra-Yoga* was and is a different matter. It relies *upon the sound itself*—usually in the vowels—and upon the skill and power of the operator in using it. Its fundamental principle is the fact that *the universe is built of vibrations.* And this is just another word for—SOUND. For the vibrations which appear to us as light while in the state of physical consciousness, will impress us as *sound* if the perceptive center of gravity is shifted just

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[1] *S.D.* I, 293.

a little into the next and subtler state of matter. This is the true explanation of the phenomenon of "color-hearing" which is now puzzling psychological science. And what is *sound* on a higher plane can also appear as *form* on a lower. An instance of this is the famous Chladni plate, where that which is sound in air appears as geometric pattern in metal.

This explains why, in the evolution of the Root Races, the sense of *sound* came first, to which were added successively touch, color, taste, and smell. In other words the primitive man—who was not physical at all—lived in a world which was to him pure vibration or sound. When a new phase of matter was developed, his consciousness was transferred thereto, his sound reception was coarsened to attune with it, and that which had previously been sound to him now appeared as other sensations. We are now becoming conscious of the ether—or rather, one of the ethers—through the development of the radio; and in course of time, since our races are now on the upward cycle, *will hear direct in the ether.* This will not be for milleniums, one suspects; yet mayhap the many radio effects now so simply produced, *were not discovered before for the reason that the medium in which they inhere had not evolved to its present relation with the consciousness of man.*

Now, since the universe is built of vibration and since a range of vibrations must have a sort of octavial or inductive effect with regard to other ranges on other planes, it is obvious that a man with a *complete* knowledge of the correlations of sound would have practically unlimited power over the whole material universe, checked only by the wills of others similarly equipped. He could either dissolve or construct matter; one can almost prove the fact by rigid scientific phenomena and reason.

Inaudible sound rays have been known for some time to have a fatal effect on living beings, particularly after the experiments of Alfred L. Loomis.[2] Now, Professors Williams and Gaines[3] have accomplished the same effect with audible sound produced electromagnetically. Vibrations of a certain rate killed bacterial cultures in a most definite manner. What was even more significant and sinister, they also destroyed the red corpuscles of blood. In other words, anemia unto death could be produced in a living body by this means. Is anyone dull enough to deny that if sound can have such a physiological effect in one direction, it cannot have in the opposite, and so still hold the capacities of sound above quoted to

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[2] *Science*, March 20, 1930. [3] Do.

be mere wild tales or superstition? In any case, it will not be long before a practical test is made of the matter.

For some years past a Los Angeles physician has engaged, taking his cue from the *Secret Doctrine,* in the development of monochromatic, or pure, light rays for the treatment of disease. The results have attracted international attention. What has been done with light — *astral sound* — is sometime to be attempted with *physical* sound developed along *monophonic* lines similarly. An instrument has been built by another inventor, producing pure sound, free from instrumental peculiarities and overtones, by electromagnetic means. It is shortly to be manufactured by a well-known piano firm. Those who have had the fortune to hear music on it will hardly deny the reality of *Mantra-Yoga.*

That effects both divine and diabolic can be produced with either of these means, and with ease, affords practical illustration of the reason why these forms of "magic" have been so sedulously concealed from an unready humanity through the ages. Evidently the karmic time for concealment is drawing to a close in these particular matters, for good or for ill. Such wisdom, misapplied, destroyed Atlantis. It remains to be seen what the effect will be on us. It will not be a good one—unless Theosophists bring it about that the ethics of Theosophy are adopted by science along with the *occult technique.*

It has been found that the quality of human pronunciation, especially of the vowels, has a distinct relation to the presence of mental disorders, brain tumors, and the like.[4] Must not the converse be true—must not sounds have a powerful effect upon mental states? Certainly the numerous committees now struggling with the pathological effects of city and industrial noises will hardly deny it. Then—what of the sonic barbarity called "jazz"? At least, some physicians have been perceptive enough to claim that it breaks down the brain-cells. That it breaks down self-control and mental balance is evident enough.

Theosophists are familiar with the doctrine that the "middle F," the Chinese "kung," is the "keynote of nature." But recently it has been scientifically discovered that certain component parts of nature have their own sounds, as described by Dr. White, Director of research and acoustics of the American Steel and Wire Company.[5]

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[4] *The Week's Science,* Nov. 3, 1930.
[5] *New York Times,* Jan. 4, 1931.

He has investigated the sound-pitch of Chicago, Boston, New York and London. That of New York is a tone of 60 cycles, electrically speaking, which is between A and B flat in the low bass. The ground tone is a heavy basso, with superimposed baritone, tenor, and soprano elements. Chicago speaks in E flat. The sound of London is steadier and lower than any of the others, being lowest C. Boston lies between London and New York.

Now off-hand one would not imagine that the tones of cities would reveal character in the same manner that the human voice does, since many components are mechanical, architectural, tellurial, etc. But when considered, the types of machines, building arrangements, etc., are quite an index of the popular temperament, and it is these things which are expressed in sound. Dr. White notes that the high-pitched "feminine screaming called conversation" is a definite element in the tone of New York, as well as much nervous use of horns and screeching brakes. The fact that all this is most marked in *that* city lends point to his observation that the matter should receive attention from the "practitioners of the social sciences." The low steady roar of London is most obviously in keeping with social character; and the existence of non-human and non-mechanical elements, such as the composition of rocks and soil, in the basic tones of cities, throws light on the karmic connection *between individuals and local environments of nature.*

Now comes one of the most astonishing discoveries yet recorded in science, tucked quietly away on a back page.[6] Two years ago Sir Chandrasekhara Venkateshvara Raman, a worthy compatriot of Sir Chunder Bose, earned a Nobel prize in physics by his discovery of the "Raman effect" — the fact that light changes its color minutely in passing through a substance. This resulted in a series of discoveries on molecular vibrations which led Dr. Donald H. Andrews, of Johns Hopkins, to write down and play on the piano the corresponding *musical notes of a number of chemical substances.* Now this is strange enough; but what shall we say upon learning that the notes of the individual material have a definite relation to the effect and impression of that substance upon the human constitution?

Alcohol, for instance, "the favorite," has a chord of seven notes, described as "seductive." With one exception, those notes form a "well known harmonic combination." Wood alcohol, the violent poison, has a harsh, sharp sound, although chemically very closely related to alcohol.

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[6] *Science,* March 6, 1931.

Gasoline is a "combination of many unrelated notes," such as would result from "sitting abruptly on the piano." We can think of nothing more appropriate than this as the keynote of all the human activities dependent upon gasoline—"petrol," or "essence," to our foreign readers. Strangest of all, water is described as "mysterious, pleasant without being sugary, like the murmur of a waterfall in a deep glade." Adrenalin, suggests the Editor, might form the basis of a stirring war song. It appears in the blood in moments of anger. He may be right.

Now had the most respectable of Theosophists set forth such a set of correspondences, could it have been taken for anything but an example of the disintegration befalling otherwise intelligent minds under the lethal influence of that system? Hardly. But—all this is the serious results of sober scientific research, vouched for by the most respectable of men in the most respectable of weeklies. Verily, it out-churches the Pope.

No doubt more research will be made along this line; one wonders as to the musical notes of some of the metals which have had much to do with human history—such as lead, gold, silver, iron, and the like. Some other curious correspondences might ensue! And some years ago it was found that a human profile, used as a sound curve, produces a note pleasing or otherwise, according to whether the subject were beautiful or ugly.

But there is much more in this than meets the eye. If the universe is constructed of vibrations, then must not the sound of each substance *relate to the vibration which brought it into being?* The moment may be just around the corner when science will be able, by bringing together the constituent parts of a substance and applying certain notes—or their luminous analogues—thereto, bring into combination the desired compound, thus repeating the original process of creation. And when this is done, will it dawn upon them *that the combination was brought about by intelligence and must have so been in the original?* A musical note is the expression of an idea or feeling. Must it not be a fact that the various physical forms, all of which have been brought into existence by vibratory combinations, *must also have been expressions of feeling or idea?* Theosophists verily know that it is so.

There can be dimly glimpsed behind the phenomena of alcohol a strange and tortuous history. That a particularly harmonious set of vibrations should have brought into being a substance which is above all others an insuperable barrier to spiritual knowledge when indulged in, seems a strange anomaly; yet upon consideration quite

natural. That undoubtedly accounts for its fatal fascination; and it might be still more true of habit-forming drugs. But is it not true that when once perverted, it is the most beneficent of substances, teachings, natures, which becomes the most deadly? At what time, and how, did human nature get so out of tune with the form of life encased in the alcohol formula, as to bring about the present condition? What was alcohol as originally designed? Its most marked effect is release of inhibitions and exposure of the real inner nature of its victims. Was there a time when that which has since become alcohol had the effect, *used wisely,* of making the whole nature of man porous to the Ego?

In any case, all these discoveries are steps in an ultimate understanding by science of man's true relation with the pulsating life all about him which he so crudely divides into "organic and inorganic." But science cannot, unguided by the Wisdom-Religion, take these steps with safety to mankind.

Finite and Infinite

"I establish this whole universe with a single portion of myself and remain separate."

The finite mind cannot understand many things, and being finite and conditioned myself, I cannot explain that which is beyond the power of sages, but if I were endeavoring to form an idea for myself in regard to the above, I would take that of Abstract Space as the basis of that "I" which establishes the universe as a portion of "itself." That portion could not be formed by any other cause or inherency than the Absolute (Space), and yet Space is illimitable, notwithstanding innumerable universes; that space not only being around such universes, but in and throughout every particle of manifested matter. Our bodies are in space, and space is in our bodies, so that while bodies are formed from and in space, yet space remains space and hence separate. These are words only, yet may serve to convey an idea—*grasped* but not materialized.

—ROBERT CROSBIE.

YOUTH-COMPANIONS' FORUM

IS it not better to teach children some religion, rather than none, even if it is a foolish one?

Would you give a child impure food just because it is food, when by exerting some effort pure food could be obtained? Theosophy, pure food, is always in the world, and the searcher who devotedly and untiringly seeks will make the necessary contact. Are we to sit back complacently and consider our duty done because such and such a philosophy seems fairly logical, and, having a certain moral quality, it surely cannot hurt the child; it may even do him some good? What an attitude of mind! It is mental laziness, indifference, illusion. If a thing seems good we can test it out and prove to our own satisfaction that it *is* good.

What lies back of the tendency of all men to follow personal leaders, instead of their own best judgment and individual authority?

In a way it is the desire to get something for nothing. We are so involved in just getting along with making a living, with our pursuit of pleasure, with our individual troubles, that we are inclined to accept the ultimatum of a man on matters of philosophy because a desultory glance seems to indicate that he knows what he is talking about. Perhaps he has a charming personality, seems to be doing well, and is pleased and satisfied with himself. What he says must be so, coming as it does from such a successful exponent of the idea. Therefore, we sit at his feet in adulation and take what he hands out for the gospel truth. It is much simpler to let him do the heavy thinking! That is, it is simpler for a time, but there comes disclosure and we find that the idol has clay feet. We shake our heads sadly over the depravity of human nature, are disillusioned for a time; then, seeing another leader who seems worthy, off we rush to worship at his feet for a brief interval. A series of bumps will finally land us at rock bottom and we derive a healthy scepticism, no longer taking everything which *looks* good for granted. The setting aside of one's own individual judgment in favor of some external "authority" is only Mr. Personal God idea in a human suit of clothes.

Why did Jesus have to take the Karma of the race? Was not that reaping the effect of causes set up by other individuals?

Before learning a foreign language we must have a knowledge

of our own in order to progress from the known to the unknown, and in order to help anyone you must have some common basis with him. To aid the people to whom he came, Jesus had to assume a body of that race, and consequently was subject to racial Karma. He did it not for himself, nor because of past causes, but for the benefit of others. No elder brother *has* to subject himself to the scorn of the ignorant, the selfish aims of the worldly. He knows all that those do whom he comes to aid, and a great deal more. But these elder brothers, such as Jesus, still come, remembering the common identity of all, and they help us as others long ago helped them—ever pointing out the great truths concerning the destiny of the soul.

Can Theosophy penetrate into any mind, if the person really wants to learn it?

Even a Christ or a Buddha had to make a vow that he would help mankind and keep that vow alive through many incarnations to the ultimate perfecting of a great one. So we too must have the desire for knowledge, and that, not for ourselves, but in order to help those who know still less than we, and keep that desire burning in our hearts. If the earnest desire for unselfish knowledge is constant, how can we fail to learn? Everything may not be clear at once, but it will clarify with right living. And isn't Theosophy that great body of knowledge concerning the laws of nature which is shallow enough at its shores so that it will not overwhelm the understanding of a child, yet great enough in its depths to give the greatest minds their fullest scope?

Is there such a thing as perpetual motion?

Assuredly there is, but we must clearly understand what we mean. Motion, as an aspect of the One Life, must be perpetual in itself; we cannot even think of Life stopping. But we must not identify Motion with its forms any more than the true man with his body. Man is immortal but no one of his *forms* is everlasting. Evolution is an unfolding from within outward, and as the powers in man are manifested, his form changes. As there is never any stoppage in evolution, this constant change of form is another aspect of perpetual motion. H.P.B. used these words in reference to Fohat, the animating principle, when she described in the Secret Doctrine the first steps in the manifestation of a universe. She says that "the Great Law stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested universe." So while we see that this inexhaustible force is expressed

in every being that is, if we identify that force and that being with their forms, we shall not be able to understand what is meant by perpetual motion. It is not "things" but their principles which move on forever.

What becomes of one who has no further need to incarnate?

Those who have no need to incarnate are those who have learned and mastered every experience possible in this great Cycle. They have earned the right to go on to other planes and states, in much happier conditions. Some no doubt do. But one who has real compassion for those still struggling will never leave so long as there are those who need help. The Masters always stay by and help humanity in every way possible to reach the state of knowledge in which They are.

TRANSMITTERS OF TRUTH

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters,* not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one or more of those grand verities—actualities visible only to the eye of the real Sage and Seer—out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the MYSTERIES and by personal transmission—they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism; which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise.—*S.D. I. p. xxxvi.*

FUNDAMENTAL MISCONCEPTIONS

WHAT is that which stands between Light and Darkness, from whatever point of view regarded? It is Twilight—whether Dawn, harbinger of coming Day, or Dusk, omen of the coming Night. "These two, Light and Darkness, are the world's eternal ways; by one a man goes not to return, by the other he cometh back again upon earth. No devotee who knoweth these two paths is ever deluded."

"Ignorance," in the spiritual sense, does not mean nescience—the darkness of one who knows nothing at all. Such a being would be an anomaly in nature, which exists under law. Such a being could exist only in man, the creature of his *misconception* of Self and Nature. "God" is such an anomaly; the "Devil" is such an anomaly; the "Personality" is such an anomaly; "beginning" and "end," "life and death" are such anomalies—all Creatures of "Fancy" in the occult designation of the various products of Man's Twilight use of his Divine creative power. In Shakespeare's graphic phrase, all these Creatures of fancy are " 'got 'twixt sleeping and waking"—begotten in the Twilight or Human stage of Man's spiritual progression or evolution, the Dream state of his Divine consciousness. He is neither asleep, as is "Nature"—the sum-total of beings below the human stage; nor awake, as are those "for whom knowledge of the *true* Self has dispersed ignorance"—as advancing Dawn discloses the sun, the Source of Light; as advancing Spiritual knowledge reveals the Supreme in Self as in all Nature.

That which all men unite in regarding as "knowledge" is, in the occult lexicon of Life, "ignorance"—misconception, man's "dream" of nature and of self. The Reality remains ever the same, whether in Light or Darkness, in Dawn or Twilight—whether Waking, Dreaming, or Sleeping. All men on earth *live* in Twilight. That is what *incarnation* means from the standpoint of true occultism. We live on earth, *in* earth, not in the sun, not on the moon, nor among the stars. They are in us, but we are not in them. True, we are partially aware that they exist, as the earth exists, each in its own *sphere,* and as "we" exist in our own sphere. True, we are partially aware that they affect us, favorably or the reverse, as we affect each other, and our "earths"—our bodies; true, we are partially aware of many things and beings, many "influences"—not as we are aware of self, but as affecting self. It does not occur to us that we also are "influences" on every thing and every one that affects us, not only on some

things and some beings. It does not occur to us, save very partially, that these *affects* and *influences* go on constantly, ubiquitously, whether we are fully conscious of them, partially conscious of them, or totally unaware of them. It seldom occurs to us to consider "nature" and "ourself" as indissolubly *one,* not two; that the apparent duality of self and nature is a "dream;" that the fact is that self and nature are but the analogy of Light and Darkness, antithetical *states,* "a pair of opposites," fundamentally irreconcilable by their very terms, both existing in LIFE, but that Life exists neither in the one nor the other: they depend on Life, Life does not depend on them. LIFE itself is the real Sun in both Man and Nature, *universally* in process of organization in Nature, *individually* in process of organization in Man—completely organized or embodied in those whose souls are in the Spirit—not in Matter.

These two words "Spirit" and "Matter" represent the Dawn and the Dusk of Human consciousness; they are embodied in what we are pleased to regard as the sum-totals of human experience and knowledge—Science and Religion. As actual *"Knowledge,"* both of these, the one as much as the other, merely represent the *facts* of Life as it is lived by Humanity—the common experiences of every man, our contacts with Life, organized or unorganized, the effects and influences given and received by all. As theoretical or revealed Wisdom, they are equally dreams: human attempts to organize experience into one body of truth—a "body of knowledge" as defective, weak, errant, diseased, subject to mortal changes, as are our individual physical and mental forms. Nevertheless, just as we derive our distinct physical forms from one common earth, by one common process, and by the fact of death are compelled to surrender back to earth what we have borrowed from it—so we derive, so we are limited by, so we must give back what we have borrowed from the common Mind—human nature. We are far more completely embodied in the "Race-mind" than ever we were or can be incarnated in the race-material of animal-earth. The one we have borrowed from a lower kingdom of nature; the other we have constructed for ourselves as the body-corporate called Humanity.

The fundamental misconceptions which prison us alike in body and in mind are symbolized, then, in religion and science, and in their fetishes, their Gods named Spirit and Matter, which they and we *misconceive* as separate realities. From science we derive the fundamental notion that "matter" is *unspiritual;* from religion the notion that "spirit" is *immaterial;* from neither, then, can we ever get the Great Ideas that Spirit is *waking* LIFE; that Matter is *sleeping*

LIFE; that we *humans* are *dreaming* LIFE—That LIFE is One, and that "ALL IS LIFE, *ever-evolving* under the rule of law inherent in the whole."

Every man could find in himself, and every Theosophist should find in himself, that basic misconception from which all other misconceptions arise. What is it? It is the shadow, the opposite of the true fundamental conception. Each man's idea of Self, true or false, is unbreakably bound up with two cognate conceptions or misconceptions; his idea of other Selves and of Nature at large. From these three fundamental ideas proceed in orderly sequence all our actions on others, all our reactions to others.

That our fundamental ideas thus embodied *are* misconceptions is everywhere evidenced by the unstable equilibrium of every man in varying circumstances and conditions, by the unstable nature of his relations with his fellows, by the instability of his interactions with Nature. It is not that any of us lacks power, or is without objects toward which our powers are directed; it is everywhere apparent that the trouble lies in the fulcrum of our actions—and the fulcrum of human action is our conception of Self, hence of the relations of Self, or Karma. That relation is inter-dependence. The greatest, because the most perfect of men, whom we call the Masters of Wisdom, have become what they are, remain what they are, because their fundamental conception is that of the Unity of all in Nature, including ourselves. Hence all their ideas of duty, all their conduct of the business of life. Universal Brotherhood is the practical application of the idea that SELF is one and not many.

ONE UNIVERSAL ELEMENT

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to microcosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmology may be mastered.—*S. D. I, p. 75.*

THE FEAR OF LIFE

OF the fear of death much has been said. Probably few of the many who profess to believe in immortality think they are afraid of life; nevertheless the attitude of the orthodox to death and the "hereafter" indicates that they are actually afraid to *live*. Immortality as some indefinite pleasure to look forward to seems a beautiful thing; immortality as a present fact causes a shudder. Immortality after death means to some a new start with all old accounts wiped out; immortality before and after death in regular sequence means the opening of new sheets in an old book of accounts with debits and credits carried forward. And the bookkeeper in each case is the individual who keeps and balances his own accounts, under bond; each one is a recording angel.

Paradise is truly a dead man's heaven; the fear of death is as nothing compared to the fear of being eternally alive. Using a current colloquialism, we meet daily many who are "dead and don't know it;" there are many others who are alive and afraid to realize it.

Life, to be enjoyed, must be understood; to misunderstand it, is to fear life. Fear of the unknown causes many brave soldiers to tremble before the battle; becoming involved in the fray, the fear disappears. Life is both a pleasure and a responsibility and as such is continuous—it *always is*. Duality is manifested in all departments of nature, so that a one-sided view of anything, even life itself, fails to give knowledge. We fear to examine the dark side and try to avoid it; but the very law of Karma, which is dual in its modulus of action, will force a recognition. The idea of duality is not understood when considered as a transitory condition. Duality, too, *always is*. The fear of life is often given voice in the ravings of evangelists who promise their followers eternal life (*after* physical death) in a constant condition of happiness where there are no rich or poor, no black or white by comparison, no death and no change, age or decay. This is not life but death; yet such death is welcomed by many.

Life is not feared by those who are alive, nor death by those who are dead. To be conscious of death is to be conscious of nothing; to be conscious of life is to be conscious of both life and death —to be conscious of everything. To the being involved in material existence the mystery of life is the mystery of relationships.

ON SACRIFICE

WHEN an audience has been prepared for the opening of an act by the playing of minor music and the projecting of shaded lights, it is in a mood for tragedy; it has been led to expect the portrayal of an unhappy scene. To this audience not even the most skillful actor could convey successfully an idea of something light and gay. The power of a "mood" over human beings is well known to the student of Theosophy, for he finds that he must reckon with it daily. When, for instance, in reading the devotional books he comes upon the word "sacrifice," he finds that its effect upon him is like that of lowered lights and sad music in the play—he is prepared to consider something unpleasant. He is thrown back into the attitude which has accrued to him from the misuse of the word in every day parlance in which "sacrifice" connotes loss; the attitude which comes from its familiar use in religion, history, poetry and hymns, with their emphasis on the unhappy, the lugubrious.

That this attitude must be overcome is evident, for there are no lowered lights in Theosophy. Theosophy has a triumphant message: the secret which it reveals to the searcher for Truth is the key to the knowledge which makes it easy for a man to read his own death-warrant and smile; the knowledge which made it possible for Epictetus to say to his master when he was twisting his leg to torture him—"Have a care. It may break and thus you spoil a good slave!" And to add quietly when the leg did break, "There—I told you."

Obviously, the sentimental idea of sacrifice, or of duty, or of anything as a disagreeable task, in Theosophy, is erroneous, and the student must set to work at once to clear up such a concept and make a fresh start. He soon learns that the idea of sacrifice has been degraded step by step from the conception of individual effort for the benefit of the whole to vicarious atonement in one form or another; he finds on the other hand that sacrifice really means *the putting of one thing in place of another*—a reduction to the very simplest terms possible the definition of "sacrifice," and clear enough to begin the rehabilitation of the word.

To put one thing in place of another—to put the universal in place of the separative, the detached in place of the personal; to substitute the altruistic for the selfish, the calm for the impatient; to rout jealousy, envy and malice, not by trying to check them

merely but by setting into action their opposite, charity: surely, to sacrifice in this way is the daily effort of the pilgrim-disciple searching for the small old Path. It is the "technique," one might say, by which he attempts to help in the restoration of the great equilibrium of Nature. To put the higher in place of the lower, reality in place of illusion, tranquillity in place of turmoil, kindliness in place of criticism—this kind of substitution is the very process of divine alchemy which will attain one of the Objects of the Theosophical Movement—the uplifting of the mind of the race. If not the smallest effort is lost in its effect on the sensitive sheaths which keep the great reckoning of Nature, the disciple's attempt to turn his consciousness upward from the psychic to the spiritual, to take the better attitude in the least of every-day human ways, must bring about the conjunction of *Buddhi* and *Manas,* and like the lightning-spark which leaps across the sky, like the electric current which carries a great message, that conjunction flashes into the Universal Mind some precious addition to the universal treasure.

There is no adequate comparison on the physical plane, it is said, no simile which can give even an approximate idea of the power gained by spiritual effort. If the disciple could *see* each seemingly useless attempt to replace the critical thought by the charitable, the irritable by the patient, multiplied many-fold on the higher, invisible planes, how he would welcome each day's trials and obstructions as just so many chances to lay up treasure in that invisible storehouse we call "heaven."

May it not be that by the practice of sacrifice in small things, the attempt to substitute the generous for the cautious, the attentive for the heedless, true carelessness for anxiety, may it not be that even a little of this practice would serve as the open sesame to secrets of the disciple's own lower nature? There are those who have discovered that the lower nature is somewhat like a "Jack Horner pie," filled with packages carefully wrapped, their contents well-hidden from view, each labelled with the name of some personal ill, such as "misunderstood," "unappreciated," "bad luck," "neglected," "great sorrow," "disappointment." And dispassionate examination has led to the humiliating discovery that the labels are not in accord with the real contents of the packets. They are in truth only members of that skulking crew which has masqueraded for long ages as the ills of mankind—pride, conceit, lust, covetousness, indolence, jealousy and fear.

Infidelity and selfishness are so deep-rooted in human nature that it is a hardy disciple indeed who can declare himself secure in spiri-

tuality. What safer course, then, could he pursue than to put loving-kindness in place of condemnation, simplicity in place of vanity, harmlessness in place of prejudice? By such a course he may hope for the day when he will be so occupied with truly working for the welfare of humanity that he will have time to resent nothing; so keen for the promulgation of Theosophy that he will welcome every effort in its behalf, however halting; so busy exercising the divine power-to-think that he will find opportunity to judge no one; so sure that the law works only justice that he can proceed with confidence as deep as the instinct which prompts the perfect conduct of bird and bee. He may learn to use discrimination until instinctively he does only the better, the necessary, in place of the pleasurable; he puts common sense in place of "asceticism;" where he was headlong he will be deliberate; where he was keen in the defense of his own rights, he now exerts himself for the welfare of friend and enemy, family, group or race. Toward material possessions he takes the generous attitude in place of the tenacious. He is brave where he would have been a coward. He puts love of the Self of all in place of pride and self-respect, and, by this means he may attain to that humility—most necessary and reluctant of the virtues—which prevents the imprinting upon his inner nature of those desires, likes and dislikes, which have rushed to meet him at previous births and have bewildered his soul again and again.

The ritualistic sacrifices of some of the great ages of the past, it is said, had their magical effects upon the people. No less have the sacrifices appropriate to this day and age their corresponding magical effects. It was because he understood the value of putting the better in place of the worse, the brotherly in place of the personal, love in place of animosity, that a very simple man—an "ignorant" man—once achieved wisdom,—a man without opportunities and unacquainted with books developed an intellection and powers undreamed of by the so-called brilliant Theosophists of today. Jacob Boehme, a shoemaker, understood the efficacy of the daily and hourly practice of sacrifice upon the altar of his own heart, and became a great philosopher because by this practice, and this alone, are the clouds of sense swept away from before the eye of the soul.

The disciple is inclined to overlook the simple sacrifice; he looks rather for something eye-filling and ear-splitting, and awe-inspiring. To die for Theosophy, that would stir enthusiasm! It is impossible, he insists, not to see the faults of others. It is only human to be disgusted and irritated and regretful over their short-

comings, and again it is only human to resent unjust criticism. So it is; *only* "human" and not something better than human. In all probability we have been excusing ourselves with that same plea for who knows how many lives, and so we are still, after many ages, *only* "human,"—still human and subject to rebirth, self-doomed to suffer rebelliously, stubbornly dedicating life after life to the pain and sorrow and disappointment which we ascribe to the bad tempers, the cruelty, the jealousy of others. Yet, if we were willing to be simple and "go slow," we might find ourselves approaching the most occult of subjects with understanding.

Theosophy, like all other natural activities, or arts of living, takes *practice*. Theosophy reveals its secrets only to those who see that one learns Theosophy by doing it. So, by the simple practice of putting the better in place of the worse, the disciple is taking the first step "on the journey of a thousand miles"—that step, not optional but without exception "obligatory," would one some day understand the most occult of all doctrines—the secret of the magnetic laws which govern the manifestation of the universe—the laws of sacrifice.

What awakened disciple would not make every effort to restore to the Universal all that belongs to it? Who does less would be a thief indeed. And in accordance with the natural law that "supporting one another mutually ye shall obtain the highest felicity," he finds joy in loyalty, happiness and generosity. He learns the peace that comes from giving the soft answer in place of the harsh retort. He finds that it is only natural to be harmless in place of revengeful, content where there had been a desire for recognition, serene where there had been a tendency to repine. He finds that the better attitude fits him like a suit of old clothes. He is happy in his reverence for Life where once he had been indifferent and irreverent; hopeful in strong search where once he was discouraged; enjoying action where formerly he was indolent; content in devotion absolute where once he endured the misery of compromise. So he restores his rapport wtih "those gifted with this knowledge, who perceive the truth in all things and will teach this knowledge to him." By such practices, also, may mankind restore its rapport with beneficent Nature and attract her healing powers, as well as those great influences which must otherwise remain in distant spheres. "Only when nourished by sacrifices will the gods give the desired foods," for every part of Man's nature.

ON THE LOOKOUT

Removing the Glitter

The press has been loud enough in its cries for reform in the handling of crime. But at last it has cast a startled glance at the mirror and discovered that there is room for reform nearer home. Frank Mason, president of the International News Service, has instructed his writers as follows:

> The cowardly silence maintained by an arrested crook who fears underworld vengeance is neither brave, heroic, nor noble.
>
> When astute criminal lawyers arrange interviews with real or faked maudlin mothers of machine-gun murderers, in order to arouse public sympathy for outlaws, the story is only half told unless the reader is reminded of the brutal facts of the murder.
>
> Moron murderers who display animal stolidity can not truly be said to have "perfect control over their nerves of iron."
>
> If the gunman's woman does not happen to be a girl of notoriously loose morals, this exception does not make her a "society girl." If brutal companionship and the intimidation of her gunmen friends close her mouth to the authorities, underworld intimidation does not make her a romantic heroine, faithful to death.
>
> There is nothing mysterious or occult about the workings of the underworld to an experienced reporter. Only fiction-writers put a glamour of mystery about the sordidness, avarice, brutality, and cowardice of the underworld. Fiction-writers do not belong on press-association staffs.
>
> Please test your crime stories by the following rule: Does the story cast such romance and glamour about the criminal that it will influence sixteen-year-old boys and girls to follow in the footsteps of the gunman, gangster, thug, or crook? (*The Literary Digest*, May 30, 1931).

Intelligence Tests

In applying certain intelligence tests to children, researchers at the University of Columbia paid some attention to the occurrence of "stubborness"—that is to say, refusal to answer. Approximately half of the cases of "stubborness" arose in response to such questions as

"Are you a little boy or a little girl?"
"Who is that little boy in the mirror?"
"See if you can stand on one foot."

Another list of questions asked children—"Yes" and "no" answers required—runs as follows:

Is Linoleum made of Mohair and cheviot? ..... Yes No.
Does your Geography say all the fertile land is in Arabia? ..... Yes No.
Are churlish cowboys always poetical? ..... Yes No.
Is it always warm in winter? ..... Yes No.
Is there an island in the middle of every lake? ..... Yes No.
Do people have three feet? ..... Yes No.
Is an egg as large as a mountain? ..... Yes No.
Are all vests made of velvet? ..... Yes No.
Are all juries made up of madmen? ..... Yes No.
Have cats six legs? ..... Yes No.

Is all this a test of the intelligence of children—or of their inquisitors?

CHURCH PROS AND CONS

A money-raising corporation, five of whose members are clergymen, secured during ten years, gifts of $135,000,000 for schools, colleges, hospitals, and churches. Of this, the churches got only $25,000,000. But the Editor of the *Homiletic Review* hastens to assure us, this by no means represents the eleemosynary sentiment of the country in regard to churches. Many of the institutions are denominational affairs, and so the total donation going under the control of church influence amounted to $43,000,000. Says he:

> Now, people do not lavish scores of millions of dollars upon causes which, in their best judgment, appear to be failing, nor do fund-raising corporations attempt to exaggerate an institution's capacity for sustained achievement. Inflated claims hurt, instead of helping a campaign.
>
> We may conclude then, that when multiples of discerning people believe the religious outlook encouraging, and back up their confidence with scores of millions of dollars, such opinion is not to be dismissed lightly. (*Literary Digest*, May 9, 1931).

Indeed? There is more spent for illicit liquor in a week in the country as a whole; the amount is less than what we spend for the least of our petty indulgences, including chewing-gum, to say nothing of the theatre. The Report of the State Crime Commis-

sion of New York, (*Literary Digest,* April 18, 1931), says that the City of New York pays blackmail to various "racketeers" to the extent of $200,000,000 per year.

If there were any vitality in the church, it would not have to raise its money by the services of professional beggars. The money gathered by such means merely represents the proceeds of a polite form of blackmail, the ransom paid by the busy business man to free himself from a nuisance. In point of fact any figures upon churches are illusive and deceptive.

Church Figures

According to the *Literary Digest,* May 9, 1931, the church is confronted with a paradox; an increasing interest in religious matters and smaller gains in church membership. In 1930 the churches gained 88,350 members as against 242,748 in 1929 and 1,000,000 plus in 1928! Some creeds actually lost during 1930. The Methodists lost 43,211, having shown the first loss for a hundred years in 1929; the Presbyterians lost 22,763. By some unexplainable anomaly, the Baptists gained most, 74,706. Catholics and Episcopalians gained 17,526 and 16,532 respectively. No figures are given for Spiritualists, occult bodies of various kinds, etc. If there were, the pious might see a bright light thrown upon their losses. Buddhism is recorded as having twelve temples and 5,639 adherents. We might add that Buddhist church-members *go* to church.

H. P. Blavatsky hinted that the 20th century might be the last one of the Christian era. Indeed the signs are hopeful. Nor can economic conditions be advanced as a cause of the falling off. It is in hard times that people turn most to whatever their religion may be. Our economic methods have already given them all the stones for bread that they care to stomach for the present.

Gold-Making

An individual bearing the name of "Tausend" not long ago created as great a furore in Germany as did the lamented Ponzi nearer home. Claiming to make gold from lead, staging "convincing" demonstrations which "took in" the hard-headed General Ludendorff, and emanating wide talk about paying off the German war indemnity, the gentleman set the country quite by the ears.

Some of his characteristics are significant. He is the son of a "magnetic healer," quite clever, and possessed of much sang-froid.

Questioned upon radioactive science, he remarked that alpha rays were too unimportant to define, and gave an unintelligible description of the beta rays. His effects, he said, were produced by altering "vibrations." In spite of the demonstrations, no serious amount of gold is yet forthcoming, while on the other hand no one seems able to get enough evidence to lay the gentleman by the heels. (*Literary Digest,* May 9, 1931.)

Tausend's remarkable success in attracting public attention is a curious Karmic study; the whole situation was a decided throwback to the medieval times when every potentate maintained an alchemist, who kept his mind as rich in hope as his purse poor in gold. It would seem that not only the medieval alchemist—the dishonored of a once noble name—but his dupes also, are in process of reincarnating. Such enterprises are based upon imagination; and imagination is but unconscious memory.

"HUNCHES"

In the *Literary Digest,* May, 9 1931, is described something which seems new and surprising to those who discuss it, but is ancient knowledge—*along with its rationale*—to every studious Theosophist. Professors R. A. Baker and Washington Platt sent questionnaires to 1450 scientists, asking about their experience with the "scientific hunch," which is described as:

> a unifying or clarifying idea which springs into consciousness suddenly as a solution to a problem in which we are intensely interested.
>
> In typical cases it follows a long period of study, but comes into consciousness at a time when we are not consciously working on the problem. A hunch springs from a wide knowledge of facts, but is essentially a leap of the imagination in that it goes beyond a mere necessary conclusion which any reasonable man must draw from the data at hand. It is a process of creative thought.

Of the men questioned, half had had the experience occasionally, a third frequently, and only 17 per cent not at all. The detailed experiences of some of them are extremely interesting and significant; the report well repays reading. The general trend is summed up as follows:

> The hunch, it is found, comes to most scientists in that borderland of consciousness just preceding sleep, or when the mind is fresh upon awakening, or when the conscious mind is dallying with some unrelated subject.

> All agree that there must be a long period of investigation of data, then a period of assimilation of facts until the mind has grasped them perfectly, and then a season of complete mental rest. It is during this rest that the hunch comes bursting in a flash as if heaven-sent.
>
> There are four stages in research work, according to Professor Baker. The first is "preparation," in which the problem is investigated by reading and experiment. The second is "incubation," in which the mind, often unconsciously, goes over the information acquired in the first stage. The third is "illumination," consisting of the hunch. And the fourth is "verification," in which the hunch, or working hypothesis, which seems to unify and explain all known facts, is tested by experiment.

As a matter of fact, if scientists would analyze the exact method of their discoveries, they would find that there is no such thing as "inductive reasoning," though it has always been the proud boast of science that its finds are made that way. But such a process is in fact impossible. A "general" cannot be arrived at by *reasoning* from particulars. We can reason from generals to particulars or from particulars to particulars; never from below upwards. What actually happens is that studious concentration upon a set of facts opens up a channel, an *antaskarana,* to *That* in man which knows all explanations— that is, the continuity of apparently dissociated facts—as seen from the plane of mental, moral, and physical unity. In other words the "hunch" is just our old faculty "intuition" usually derided by the very scientist whose discoveries are made by it.

A remarkable case is the series of accidents and inspirations leading to the discovery of radium, X-rays, and the electron, which has, as predicted by H. P. Blavatsky years before the discovery itself, broken down materialism in science.

Practical Applications

Significant to the Theosophist are the circumstances related as conducive to "hunches." They may be summed up as good health, freedom from worry or interruption, and relaxation. They never come when the mind is concentrated on the problem to be solved. Theosophists, however, know that health has little to do with it except insofar as it affects the mental poise. If the man can rise to a plane of unconcern about his physical ills, that is all that is needed.

One of the most important points, seemingly overlooked by the

investigators, though inherent in many of the descriptions, is that the discoverer was not at the time concerned with thoughts of self; complete self-forgetfulness is especially a condition.

All powers differ in men by degree and not in kind. The intuitive power exhibited by a scientist who worked in the realm of ideas to the extent of self-forgetfulness, is simply the beginning of the state of a Mahatma, whose *sine qua non* of power is such a complete absorption in problems concerning human welfare that no thought of the personal self is allowed to blur the bright mirror of the Higher Mind.

If scientists would consider the previsions and prophecies recorded in the *Secret Doctrine*—hundreds now being verified according to the count of one student—with the discoveries about "hunches" above noted; and if they would then bear an open mind to the possibility that this faculty is merely the burgeoning on their part of a power cultivated and developed by some in the infancy of humanity—then the claim of Theosophy to include the basic truths in all human knowledge and in natural phenomena, would cease to seem preposterous. They would obtain a further proof by adopting the rules of the theosophic life.

But of the basic moduli of that life—selflessness, idealism, purity of deed and thought, hard work—most of them consider only the last as an essential.

THE ENCYCLICAL

During May, 1931, issued one of the most striking pronouncements which has ever come from the Vatican. Executing an apparently complete reversal of the social policy hitherto upheld by the Church, the Pope indulged himself in such sentiments as the following:

> In the past there has been beyond question an excessive and unjust disproportion of the commodities of life between capital and labor, for on the one hand immense riches are accumulated in the hands of a few, while on the other the proletariat, who form a multitude beyond all counting, have nothing of their own save their hands and the sweat of their brow.
>
> It is, therefore, absolutely necessary to reconstruct the whole economic system by bringing it back to the requirements of social justice so as to insure a more equitable distribution of the united proceeds of capital and labor.

Thus will be achieved that uplifting of the proletariat which Leo XIII so ardently desired . . .

Work is not any kind of salable commodity, but one in which the human dignity of the working man must always be respected.

The various trades, industries and occupations must all work together for the common good and human society will be the more cordially united and harmoniously organized the more faithfully all and each practice their own professions and follow their own vocations . . .

Free and often unbridled competition has been succeeded by the exaggerated concentration in the hands of a few of the whole economic power, not only of single nations, but of the entire world, and this concentration and this power degenerate into tyrannical despotism. (*Los Angeles Times*, May 16, 1931).

He of course has a remedy, "A return to the same principles of Christian social philosophy,"—whatever that may mean. We were naware that Christianity ever had a coherent social philosophy ince the catacomb days, and that was rankly Communist. We oubt much that the Holy Father has in mind anything like that!

The Pope on Socialism

Nothing is more indicative of the trend of the times than the act that the Pope extends to Socialism—well, not exactly an olive ranch, but at least a poison ivy sprig of a sort from which the enom may be easily extracted should some future need arise.

. . . Socialism has frequently and notably mitigated its program, in many points it has approached, now more, now less, so close to Catholic social principles that some are asking themselves whether now the divergence is not one of name only.

The Holy Father, however, does not hesitate to declare solemnly that this Socialism (provided of course, it really remains Socialism) even in mitigated form and even though many points of its teachings are in themselves conformable to justice and admitted by the church, is nevertheless a fundamental concept of human society so different from the true concept given to us by the gospel, that any agreement in doctrine remains always absolutely impossible.

It is not possible to be at once a good Catholic and a true Socialist.

At this point the Supreme Pontiff, with fatherly affection, exhorts and entreats those erring sons who, deceived by false

> hopes, have gone to swell the ranks of Socialism, to return without delay to the bosom of the church which they have done ill to abandon.
>
> He urges them to enroll themselves among those groups of generous men who, according to the principles given by Leo XIII, are striving with every nerve to establish on a sound basis justice and charity in human society.
>
> The Holy Father then passes on to indicate with greater precision the remedies for present evils.

Has the church changed its policy? The church has, always did have, and always will have, one single and eminently consistent policy: that policy is to conform to whatsoever trend of public thought will conduce to the greater glory of the church structure and of the Hierarchy. The fundamental policy is essentially the existence of a personal God, the viceregency of the Hierarchy, and the surrender of individual conscience to Church dictates. *Power* is the beginning, the middle, and the end of its objective. Should a majority of the Christian population of the world adopt Socialism as its economic philosophy, the redoubtable Church would be quite capable of adjusting itself thereto and supporting that order as ardently as it does the present one. Nor would we be surprised to see that day come when Cagliostro and Paracelsus—yea, even H. P. Blavatsky—will appear on the Calendar of Saints! Why not? Buddha does!

CROSS WINDS

The great difficulty encountered by the Catholic Church in her eternal sail-trimming, is that the world ever and anon gets violently at loggerheads with itself. It is not the part of wisdom at present for the Church to espouse Fascism, that system being popular only in limited areas and dubiously regarded by most of the civilized world. The Concordat with Mussolini was a deal made for mutual benefit, by which both parties strengthened their position. But Fascism is essentially secularist with a strong undertone of actual anti-religion; a very restive sort of horse for priesthood to ride. Moreover, at least in its German form, it is decided socialistic. Hence for a long time past there has been generating a conflict which at the present writing has burst into the open. Evidently the Fascist censorship has been exceedingly efficient, for the gravity of the situation has been little suspected in the world hitherto. Ultimately the difference will be composed, the Church being in no position—in Italy—to bring matters to a final issue. Quite evi-

dently there is a connection between the May Encyclical, the church-burnings which followed the Spanish Revolution, and the Italian conflict. On April 27th the first signs of trouble appeared in the form of a Papal letter which ran in part as follows:

> Fascism says it is Catholic and wishes to be Catholic. Now in order to be Catholics, not in name only, but in deed also; in order to be true, good Catholics, not Catholics of false name and Catholics who in the great family of the church wound the heart of mother church by their manner of speaking and acting and give such a bad example as to drive others away, there is only one indispensable means—to obey the church and its head and to think with the church and its head. (*Los Angeles Times*, April 28, 1931).

One can imagine Mussolini "Obeying the church and its head, thinking with the church and its head!" Had such conduct ever been congenial to him, there would have been no Fascism to begin with.

As to the future—one can see no complete downfall of the Church. Its method is based upon too much knowledge of mankind, its theology too much rooted in the most basic defects of the human mind, for it to fall for a long time to come. With the Jesuit order, it may be otherwise. The Spanish riots were directed especially against that Order, constituting an unexpected flare of hatred which lends weight to H.P.B.'s prophecy that the Jesuits may one day be spewed out by an outraged world.

Ossa on Pelion

Mr. Harry Carr, columnist of the *Los Angeles Times*, grows more outspoken as time goes on. He is not content with reiteration of the unpleasant fact—now recognized by every informed and decently-thinking person in the United States—that we have acted toward the originally inoffensive American Indians like brutal and bloodthirsty robbers and murders. He goes on to show that we were not only murderers but ineffective and ridiculous murderers:

> . . . The history of no other nation contains any chapter so absurd as our war against the Apaches when old Geronimo, with twenty-two warriors—most of whom were little boys—"fought" 8000 regulars of our Army—and ran their legs off.
>
> The other day I received a letter asking me why I made fun of these valiant West Pointers who "risked their lives" in these terrible Apache campaigns. Eight thousand divided

> by twenty-two is 363 and a fraction. It was indeed a blood-freezing peril for the 363 soldiers who were hunting down one half-starved Apache boy.

Mr. Carr is representative of a generation now growing up in America, which is beginning to see these things. May we hope that when the new order of Egos has taken possession of the scene, when the misdeeds of our forefathers are recognized by all, there may also be an ending of the dark Karma of those misdeeds? An end of that large part of our "crime problem" caused by the unnatural incarnation among us of misfit Egos, those of the destroyed Indian races?

SOULS AND ATOMS

At a meeting of the American Philosophical Society in Philadelphia, April 24, 1931, Dr. Robert A. Millikan, discoverer of the "cosmic ray," spoke of the "soul" in terms which appealed to some of his confreres as uncalled-for if not unseemly!

> "In your scientific papers you use the words soul and spirit," said Dr. Cyrus Adler of Dropsie College, Philadelphia. "Can you explain what you mean by them? If not you shouldn't use them."
>
> "Some persons," commented Dr. Robert A. Millikan, head of California Institute of Technology, "Speak glibly about soul and spirit as things which cannot be defined precisely. They assume with equal glibness that when they talk of atoms they are speaking of something that can be so defined.
>
> "But we haven't a thing more precise about atoms than about souls and spirits. When we attempt to analyze atoms we find that their exact nature escapes us. The best present definition is that an atom is a unit of chemical action.
>
> "We speak of mechanisms, but we cannot fully define that term without first defining matter, and we cannot do that precisely at present."

Which retort we may designate as both neat and complete. As a matter of fact the present trend is toward a conception of the atom as a complex of vibrations, with no explanation yet vouchsafed as to the ultimate *source* of the vibrations. Of the various extant descriptions, not one fills *all* the conditions, and scientists themselves are first to admit it. In point of fact, if such men as Dr. Millikan were to have their attention brought—either internally or externally—to the *Secret Doctrine* teachings about

matter, and in such manner as to convince them that Madame Blavatsky was speaking from *knowledge* and not guessing or speculating, there would result a revolution in science comparable only to that resulting from the discoveries of 1896-98 which she so accurately predicted.

In a single paragraph of hers is implied not only the true cause of scientific perplexity, but the way out of it—in more senses than one:

> Matter, to the Occultist, it must be remembered, is that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception . . . If they would fathom the ultimate nature of these Forces, they have first to admit their *substantial* nature, however *supersensuous*. Neither do the Occultists deny the correctness of the vibratory theory. Only they limit its functions to our Earth—declaring its inadequacy on other planes than ours, since "Masters" in the Occult Sciences perceive the CAUSES that produce ethereal vibrations. (*Secret Doctrine*, 1888, I, 514).

The Original "Atom"

The Abbé Lemaitre, of Louvain, comes forth with a most curious speculation which to the Theosophist is of as much interest psychologically as in the realm of physics. The Universe, he thinks, may have originated as *one gigantic atom.*

> The quantum theory holds that all energy is made up of separate packages, called quanta. Thus a stove radiating heat does not give off a continuous flow, despite the impression of human senses to that effect. It has been demonstrated that the heat flows out in jerks, made up of separate quanta bundles. The stove cools in a series of steps.
>
> Lemaitre points out that these quanta packages are constantly increasing in number, although the total amount of energy in the universe remains constant. This means that the energy is being transferred from larger bins into the tiny, separate bundles. The stars are one kind of bin; their radiation a flow of quanta.
>
> Tracing this process backward toward its beginnings, Lemaitre finds there were fewer quanta a long time ago, and that it may be reasonable to suppose that the beginning was one single quantum.
>
> We could conceive the beginning of the universe, in the form of a unique atom, the atomic weight of which is the total mass of the universe. This highly unstable atom would

divide in smaller and smaller atoms by a kind of super-radio-active process.

If this suggestion is correct, Lemaitre says it is conceivable that time and space did not begin until after the original atom had divided into a sufficient number of quanta. (*Los Angeles Times*, May 19, 1931).

"ANIYAMSAM ANIYASAM"

Now as a *material* representation of facts reaching far into the metaphysical and spiritual, this closely approaches the following statements by H.P.B.:

> ... If we turn to Chaldea we find in it *Anu*, the concealed deity, the One, whose name, moreover, shows it to be of Sanskrit origin. *Anu*, which means in Sanskrit "atom," aníyámsam anîyasâm (smallest of the small), is a name of Parabrahm in the Vedantic philosophy; Parabrahm being described as smaller than the smallest atom, and greater than the greatest sphere or universe; ... (*S.D.* I, 357).
>
> ... This law applies only to what is known to it as the *Primary Creation*—the evolution of worlds from primordial atoms, and the *pre-primordial* ATOM, at the first differentiation of the former; ... (II, 731).
>
> This is as true of the "primitive germ" as it is false that that "germ" is only "very much farther back" than man is; for it is at an immeasurable and inconceivable distance (*in time*, though not in space) from the origin even of our Solar system. As the Hindu philosophy very justly teaches, the "*Aniyámsam Aniyásam*," can be known only through false notions. It is the "many" that proceed from the ONE —the living spiritual germs *or centres of forces*—each in a septenary form, which first generate, and then give the PRIMARY IMPULSE to the law of evolution and gradual slow development. (II, 732).

Whence did this symbology spring into the mind of the Abbé? Verily, the Nirmanakaya are "with us yet, lest we forget, lest we forget!"

The Abbé's *mechanics* are in fact inverted, the complex in Nature differentiating out of the homogeneous. Nevertheless—the homogeneous ONE atom or element at the opening of Manvantara does contain latently all the subsequent "quanta."